

# Religious Intelligencer

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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## MISSIONARY.

### SANDWICH ISLANDS.

#### GENERAL LETTER FROM THE MISSION.

##### State of the Congregations—Churches.

The preaching of the gospel has been maintained at all the stations where missionaries are located, both on the Sabbath and on other occasions. Sabbath schools and Bible classes have also been very generally kept up at the stations, and in these labors the lay brethren and the sisters have united their efforts with those of the pastors, at time and circumstances would permit.

In our statements generally, during the past two years or more, we have been obliged to speak of a greater or less decrease in our congregations. During the past year there has been rather a favorable change in this respect. While scarcely any congregation has diminished in its numbers attendant on public worship, quite a number have increased. This is specially true of the congregations on Oahu, Molokai, and Kauai. Among the causes to which an increase of numbers in the congregations on Oahu may be traced, are first and principally, protracted meetings, of which there have been three on the island during the year, attended by large numbers from all the stations, and followed by more or less religious excitement in nearly all parts of the island. Connected with these protracted meetings has been a favorable change in the conduct and apparent character of several chiefs of some rank and influence. This change in the chiefs has of course occasioned a corresponding change in the people under them. The number attending religious worship on Oahu the past six months has been perhaps not less than 1,000 or 1,500 more than attended for two years previous.

At the stations on Kauai, the brethren have witnessed more or less evidence of the presence of the Spirit in their several congregations. Their hearts have been encouraged in their work, and their public meetings have been well attended. The new meeting-house erected at Waimea is full on the Sabbath, and will probably be the means of exciting other congregations to build like houses.

On Molokai an unusual interest has been manifested in religious worship. The new and commodious house is full to overflowing every Lord's day, and other religious meetings are proportionably interesting.

On Maui religious worship has been held stately in six different places during most of the past year; much instruction has been communicated, and many will be forced to say to their own condemnation at last, "Lord, thou has taught in our streets," unless they listen to the word of life and obey it.

The congregations on Hawaii have been as large in numbers as usual for the past few years. At most of the stations congregations have been collected at outposts on the Sabbath, and at other times, according as the number and strength of the brethren would permit. The large and important stations at Hamakua and Kohala have lain uncultivated the past year, on account of the removal of one of the brethren from that part of the field by ill health; the remaining missionaries being obliged to remain at Waimea, on account of the difficulty of obtaining supplies at those stations in case the station at Waimea were not occupied.

Although we cannot report any large and powerful revivals of religion as having existed among us the past year, yet we will speak of the mercy of the Lord to Zion. In many of our congregations we have felt that the special presence of the Lord was with us during a portion of the year. Several protracted meetings have been held at the islands, each of which has been apparently blessed; and yet we are not able in many cases to point out the individuals, and say that this and that man was born there. But we hope in respect to a number, that they have tasted and seen that the Lord is gracious.

There have been formed during the year two new churches, one at Ewa on Oahu, and one in the high school on Maui. The former consisting of eighteen members, twelve from the world, and six from the church at Honolulu. The church in the high schools consists of twenty-seven members, all admitted on certificate.

The whole number received by profession into our churches during the past year, has been two hundred and twelve, and twenty-nine others are propounded, a number about as large as ever was received before in one year, since the commencement of the mission. The whole number of church members now in good standing is 916. Of most of these we entertain more or less hope that they are the children of God, but of some we fear lest we have bestowed upon them labor in vain.

During the year there have been eleven individuals excommunicated from the church, and seven others suspended. Our labor with these individuals has been extremely painful, both because we were obliged to treat as heathen men those of whom we had hoped better things, even things that accompany salvation; and also because the development of crime in the case of a few has shown that iniquity has lain hid in the bosom of the church for years; and gives ground to fear that it is not yet wholly removed. But we fondly cherish the sentiment that the church of God is never improving faster as a body, than when it is undergoing a process of purification and discipline. So we rejoice in the midst of painful trials. There is no condition of our churches which we should more deplore than that dead calm in which there is nothing in particular to censure, and nothing to approve in them.

The whole number received into all the churches since the establishment of the mission is 1,078; the aggregate number of persons attending public worship on the Sabbath at all the stations is, on an average, about 14,500, or

more than one eighth of the entire population. The number of Christian marriages solemnized by the missionaries during the year is 1,358, and the number of children baptised 249.

## *Progress of Improvement among the People—State of Morals.*

The general state of the people is, we hope, gradually improving. Notwithstanding the many and formidable obstacles in the way of their advancement, yet we think that their movement is onward. The progress is indeed slow, and almost imperceptible, like the growth of a feeble sapling into the forest oak; still, however, the movement is onward. We need not tell you that a nation like this, so sunk in indolence, ignorance, and mental imbecility, and so besotted in sin, cannot be elevated to enterprise, to intelligence, and moral greatness, in a day.— Britain did not rise from her barbarous and chaotic origin to her present summit of glory in a day, nor a century. The work of training up to refinement and to habits of physical, intellectual, and moral energy, a people so blinded, so ruined by the god of this world as the Sandwich Islanders, is not like the putting up of a shepherd's tent. It is the work of years, and of generations; and it is a work which must be met with all the strength that faith and patience and love and prayer can impart to the ambassador of Christ. We who are now in this field, with others whom the Lord has called from it, have begun the work of civilizing a savage nation; and, by the blessing of God, we have seen its steady advancement in spite of the opposition of earth and hell. But we shall not with our mortal eyes witness its consummation. We shall soon rest from our labors, and the task will be committed to other hands.

But it is consoling to know that the work of bringing men to Christ does not require such protracted effort, such long and patient application of those means which elevate nations to the summit of earthly dignity. It is true that we meet with obstacles, formidable obstacles, such as are unfelt and unknown in Christian lands, to the conversion of these heathen souls; yet, blessed be God, these obstacles may be, and through grace they often are, overcome. We believe that many of this people are born again. Some of the first fruits of this mission are already gathered into the garners above, and thousands more may, and we trust will be gathered there, while the nation is brought up by slow and toilsome steps to take her rank among the civilized and enlightened families of man.

Some of the high chiefs who were once our opposers have changed their course during the past year, and they now help to promote our plans for the good of this people. Most of the chief rulers of the nation are professedly on the side of virtue and religion.

In the social and domestic character, and in the general condition and habits of the common people there has been a perceptible improvement during the past year. This is more especially true of the people living near the mission stations. At many of our stations societies of native parents, or maternal associations, are formed, which promise good to the land. By means of the instruction communicated in the meetings of these societies, a happy influence is, we trust, exerted on the social relations; and it is hoped that, in some instances at least, a check has been put to the cruel and unnatural practice of giving away children. But after all our efforts on this point, it is still true that, for the most part, the family compact in these islands is a scene of wild and mournful ruins.

Clouds are still given to others. They will turn from his fierce anger and cause the people to spring up as the grass, and fill all these vallies and mountains with the voice of salvation. With us the present is truly a time of hope and fear. It is also emphatically a time of effort. If the work of destruction is ever arrested here, it must be done soon. By a little calculation you will see that, according to the present ratio of decrease, it will be but a few years before the pall of death will be spread over the whole land, and these vallies, once full of people, will sit solitary; these shores, once teeming with myriads, will either become silent as the house of death, or be peopled with a new race of men. But we hope that better things are in reserve for this people—that these clouds will ere long pass away, and the work of desolation cease. But should "the consumption

Habits of industry appear to be slowly gaining ground, and nothing probably is wanting to render them general, but proper incentives to labor.

The quantity of clothing worn by the natives is, we think, annually increasing; and the frail native tapa is giving place more and more to the English fabric and silk to those for this people as "pulling them to fire." We greatly need help to apply at once, and in every part of the islands, the only sovereign antidote to this dreadful contagion; and we are happy to learn that

the English mode of dress. Especially is this true at and near the several mission stations. Perhaps no article of foreign manufacture is so much called for among the natives as our domestic cottons, and none is probably more useful to them.

Crimes of a daring nature are becoming less and less common in these islands, but secret sins are still practised to a painful extent. The great mass of the people are "earthly, sensual, devilish;"—they cherish their darling lusts. Iniquity is sweet to them, they spare it, they hide it under their tongue.

The manufacture, sale, and use of ardent spirit is prohibited on all these islands, except Oahu. On this island there are three distilleries, all owned by the king. These grog-shops in Honolulu have, during the past year, been converted to other uses; but there are still many left, and much of the destructive poison is sold and consumed on the island. In consequence of the great trouble among seamen touching at this port by means of rum, a petition was drawn up during the past year and signed by twenty-five ship-masters, praying the king to suppress all the grog-shops in the place. Soon after this another petition was drawn up and signed by the high chiefs, and more than 3,000 of the most respectable natives of Honolulu and its vicinity, asking of the king the entire suppression of the sale, manufacture, and use of ardent spirits on the islands. Neither of the above petitions was granted by the king, and the deluge of intemperance still rolls on.

*Population of the Islands—Remarks on the General Meeting.*

According to the census of these islands taken in 1832, the population at that time amounted to 130,313. The census has been again taken during the past year, and the result gives us 108,579 as the present number of inhabitants of the Sandwich Islands, making a decrease of 21,734 in four years. This fact is an appalling one, and we stand and shudder over it. We hope, however, that the decrease may be a little less than our returns show. There is some reason to believe that the population in 1832 was somewhat over-rated, and we think it may be a little under-rated by the present enumeration. But after making every allowance we can, the dreadful fact still stares us in the face, that the work of destruction is fast going on among the people. The angel of death stands over the land with a drawn sword. The anger of God has kindled a fire upon the nation which will burn to its entire destruction, unless it be speedily extinguished. You are already aware of the causes of this rapid

ed. You are already aware of the causes of this rapid depopulation. When the destruction will cease, and the avenging angel put up his sword again into its sheath, God only knows. We labor to avert the work of death, but it goes on. Perhaps it will go on until the nation is consumed and the land given to others. Perhaps God will turn from his fierce anger and cause the people to spring up as the grass, and fill all these vallies and mountains with the voice of salvation. With us the present is truly a time of hope and fear. It is also emphatically a time of effort. If the work of destruction is ever arrested here, it must be done soon. By a little calculation you will see that, according to the present ratio of decrease, it will be but a few years before the pall of death will be spread over the whole land, and these vallies, once full of people, will sit solitary; these shores, once teeming with myriads, will either become silent as the house of death, or be peopled with a new race of men. But we hope that better things are in reserve for this people—that these clouds will ere long pass away, and the work of desolation cease. But should "the consumption determined go through the land in indignation," a remnant will be saved; and we feel more and more that we are to labor for this people as "pulling them out of the fire." We greatly need help to apply at once, and in every part of the islands, the only sovereign antidote to this dreadful contagion; and we are happy to learn that

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our Macedonian cry has not been unheeded—that our united prayer for more laborers has been so promptly responded to. Could proper efforts be immediately made, there is yet hope for this nation, that the tide which is sweeping it to ruin may be arrested. But this cannot be done but by removing the cause, and nothing in our opinion will remove the cause but the gospel brought home to the people, not in word only but in power. Could this be done immediately, it is to be hoped that when the present generation shall have passed away, which will soon be the case, the flood which has so long and with such fearful strength borne this people onwards towards annihilation, would be changed and roll back to the gates of life.

In concluding their letter, the missionaries remark on the character of the general meeting, and the interesting scenes which were witnessed on that occasion.

Perhaps a meeting of deeper interest was never held by this mission. An unusual glow of brotherly love has been manifest, and great harmony has pervaded our deliberations. We trust that all things have been done with charity. Many important subjects have been discussed with much patience and candor, and in almost all cases our decisions have been entirely unanimous.

On the first Sabbath after we came together in general meeting, the mission celebrated the Lord's supper in connection with the native church at Honolulu. At this season thirty-nine native converts made a public profession of faith in Christ and joined themselves to the people of God. Two weeks after this the Lord's supper was administered in English to the mission church. It was a solemn, melting, heavenly season. Messrs. Thurston and Richards with their wives presented their little infants to God in baptism, and Persis and Lucy, the two oldest daughters of Mr. Thurston, gave themselves to the Lord in an everlasting covenant, and sat down with us for the first time at the table of our Lord and Master. It was a scene of tender interest to welcome to the church the first fruits of our offspring. Many an eye wept and many a heart melted in view of the scene. Others of our children are tender, and we hope the time is not distant when we shall see them all gathered into the family of Christ. God has rebuked our unbelief on the subject of early conversion, by what he has already done for our children. We fear that the following language has been but too applicable to us: "They made me keeper of the vineyards, but my own vineyard have I not kept." The Lord forgive us, and grant that all our children may be written among the living in Jerusalem.

We will only add that we feel encouraged to go forward with new zeal and faith in our work; and we ask your most earnest prayers that the year of labor on which we are about to enter, may be a "year of the right hand of the Most High" among this dying people.

*Herald for July.*

#### TEXAS.

There is a worse derangement, than derangement in the currency; it is the derangement of the balance of this Union. There is a worse evil than the desolation of Wall street, or even national bankruptcy: it is the degradation of the free States at the feet of the South; the subversion of the political power of the North by the hunters and owners of men; the bankruptcy of Northern independence and Northern liberty. From the present pressure on our monetary energies we know there is relief: but when the mill-stone of slavery shall fall upon us, what shall prevent it from grinding us to powder?

Why sleep freemen of the North? Southern slavery is cutting off the locks of their strength, and unless they awake speedily, they will awake slaves. Have they nothing to do with Texas? Is this, too, one of the topics on which, in deference to the commands of their brethren of the South, they feel bound to have and express

no opinion? Is it nothing to them that slave-holders have determined to bring into the Union an immense slaveholding territory, to reinforce Southern slavery and humble Northern liberty, by the addition of a substratum for four rich states, each able to sustain a greater population (probably) than Ohio? Northern freemen think this a very unwise project. Editors say "it is a very foolish thing;" "gentlemen may as well not look that way;" "we have enough territory already;" and Northern statesmen, "defenders of the constitution" and all, are as serene and passionless in their opposition to such a measure, as they were to the admission of Arkansas.—Thus we lazily talk, without plan, without concert, engulfed in apathy; while slave-holders, active, ardent, with plan ripened, forces collected, have resolved that Texas shall be of us. Where are our public meetings, our speeches, our resolutions, our protests?—where the warning voices of our newspaper sentinels, proclaiming the dangers and disasters of the measure to the interests of the North, the stability of the Union, the welfare of humanity? Nothing—absolutely nothing is attempted, except by the fanatical abolitionists, to enlighten, harmonize and concentrate Northern feelings against the admission of this slavery-cursed country.

Look at the doings in the General Assembly; and see there a pattern, furnished by ministers of the gospel, of what slave-holders will do when they have the power—constitutions to the contrary notwithstanding.

It is but a little while, and the fate of Northern independence—of the Union—will be decided. Congress meets in September. Let us awake. Let Northern freemen instruct their representatives positively to put down this project, else Northern representatives may betray the interests of their constituents on this point, as they have been on the verge of doing in many other instances. Look at their conduct within a short period.—Arkansas, with slavery immortalized in it, so far as men may immortalize such a monster, admitted almost without opposition: Calhoun's post-office bill passed to a third reading: the right of petition, and the freedom of debate in Congress, abrogated, substantially abrogated—all by the remissness or criminality of Northern representatives.—What next? The present chief executive is said to be in favor of the annexation of Texas. We know he is committed to the South, for weal or woe.—The project of annexation will be brought forward.—Slave-holders will insist, talk of the sacredness of their domestic firesides, their tender wives and children; grow fierce, bully, threaten, drive. Northern men will talk softly, waver, consult the interests of party, electioneer, be still or absent, and—Texas will be admitted: all the while the people of the North being vastly opposed to its admission! When will our editors think it worth while to attend to other things beside rag money and hard money, banks and bankruptcy?—*Birney.*

**TEXAS.**—The South has learned by experience, that apply the gag as they may, the discussion of that "delicate question" cannot be prevented, and they tell us that discussion will overturn the "patriarchal institution" of slavery—and we believe them—it is already tottering upon its base. Nothing can save it but the annexation of Texas, which will give the slave interest the entire control in Congress. Remonstrances against that measure will be presented at the next regular session. If, then, the South can steal a march upon the abolitionists, and have this important question decided at the extra session, they will have gained an object, to attain which they have repeatedly told us, they would not hesitate to burst the Union into ten thousand fragments. Let none suppose that the fear of public opinion will restrain the South from urging such a measure upon Congress at the extra session. The adoption of it would not be a greater outrage upon humanity, upon the rights of the free states, nor a greater violation of duty towards Mexico.

than was the recognition of Texas independence by the last session.

In this view of the case, what is the duty of the friends of liberty? Is it not to forward their petitions and remonstrances to Congress at its extra session?—*Xenia Free Press.*

RELIGIOUS INTELLIGENCE.

NEW-HAVEN, JULY 15, 1837.

SABBATH PROFANATIONS.

We published some suspicions last week, founded upon what we judged to be veritable testimony, respecting the recent operations of our Steam-Boat Company; which we hoped would be shown to be unfounded. But all that we have since heard only confirms and aggravates what we then feared. The *professed disciples of Christ* are embarked in that Sabbath-breaking concern; and embarked in it, it is believed, when the Company might have been controlled by their influence. We do not suppose that any of these professors, or any of the Company, desired this arrangement. We know that *some* opposed it. The amount of it seems to have been, that rather than suffer the anticipated pecuniary loss of giving up the mail to any other boats, they were willing to risk the displeasure of God, forego the approbation of their own consciences, grieve their Christian brethren and send out upon the community the influence of their unchristian example; to say nothing of the direct and immediate violations of the Sabbath which they occasion. It was a question between duty and self-interest; and their decision is before the world: and what do the world think of religion, when its professors prefer *Mammon to Christ*? How different from this was the decision given to an application to another Steam-Boat Company to carry the same mail. "No sir," was the decided answer, to one of Amos Kendall's Agents. "Were you to provide a boat and pour into it half eagles as long as it would swim, and then offer the whole, upon condition of carrying the mail on the Sabbath, it would not be accepted." This was acting conscientiously.—Had our Company taken such a stand, whatever might have been the result, their condition would have been infinitely more enviable than it *now* is, or ever can be, by the course they have taken.

But the worst feature in this sordid concern, has not been distinctly considered:—the Company not only have consented to carry the *mail*, but they also are carrying *passengers*. Their boats might carry the mail through the sound, and a single vehicle might transport it to the office, with but little, *comparatively*, of Sabbath profanation. But instead of that, the boats are permitted to be thronged with Sabbath-breakers; and a half score of stages must rattle through our streets, four times on the Sabbath, for their accommodation. This part of the evil, surely, the company are under no necessity of practicing. For we cannot suppose that even Amos Kendall has hostility enough to religion, or the good people of New Haven, to oblige the Company to accommodate Sabbath-breakers. The Government can not compel them to this. Neither can the public: for the Company have not advertised to carry passengers but six days in the week. They are under no pledge, either direct or implied, to carry them on the Sabbath. Besides, had

they given such a pledge, it would have been *illegal*, and of course it might be safely broken;—the Company could be liable to no damages by its violation. So far as appears there is no reason for the perpetration of this sin, but the *mere* consideration of the *dollars* which the passage money amounts to. When the community, therefore, see and suffer *this* evil, let them remember where to charge it:—not upon Amos Kendall, nor the public; but upon the *Steam-Boat Company*: yes, upon the *professed disciples of Christ*.

INFANT BAPTISM.

We give, by permission, the outlines of another Lecture by Rev. Mr. Ludlow, showing the advantages of infant baptism. Those who had the privilege of hearing the Lecture, will find these notes very helpful in revising their recollections, and in deepening their impressions. We sincerely hope that those who enjoyed not that privilege, will avail themselves of the benefit they may receive by a careful pondering of the subject as it is here briefly suggested, not failing to look out the scriptural proofs and illustrations referred to.—*EDITOR.*

*Romans iii. 1, 2.*

The Apostle had been showing that there was no saving virtue in mere external circumcision—ii. 28, 29; and that an uncircumcised man was really a Jew—a descendant of Abraham, provided he fulfilled the law. God regards the heart.

The Jew then puts the question in our text, which St. Paul answers.

Having in my last Lecture on this topic demonstrated, as I think, the identity of the church under the Old and New Testament dispensation; and shown you that it is the duty of Christians to have the seal of the covenant applied to their children. I proceed to show further what are the *special benefits* of this ordinance, as it regards children.

1. I admit that the mere ceremony of applying water—the seal of the covenant, is not advantageous. It does not change the heart—it is not regeneration. An unbaptized child, who is pious, is far better in God's sight than such an one. *Say not within yourselves we have Abraham for our Father, &c.*

2. Still there is much profit every way.

1. It is advantageous and profitable to the parent who offers the child. There is not a gracious affection which is left unexercised. His *benevolence* towards God and man, in earnest desires for the salvation of his soul. His *gratitude*, in being permitted thus to dedicate his offspring. His *faith*, relying upon the faithfulness of God's promises. His *hope* in the covenant, ordered in all things and sure. His confirmed purposes of educating his child in the nurture, &c. He binds himself by powerful motives to command his children, &c.

Now there are two ways of binding men—by physical and moral chains. Mind can only be bound by the latter. Thus a public confession at the Lord's table operates as a powerful bond to preserve us from doing wrong. Assumed as are these responsibilities under the most imposing circumstances, they are well calculated to awaken in the parent the deepest solicitude, and excite him to the most fervent prayer.

2. The advantage to the child is, through the parent's solemn vows, very great. The probability is stronger in proportion to the solemnity of parental engagements, that the child will be more religiously educated. Parents will remember them in after life. It will furnish reason to the parents why they should guard their children from the temptations to which they are exposed. My son, I cannot indulge you in this and that pleasure, because I have vowed unto the Lord and in the presence of his people. And the more solemn and powerful you can make parental responsibility, the more advantageous to the child.

But to the children of believers there is great advantage from another source—the appeal which may be made to their consciences and hearts is tremendous. Just imagine a parent thus addressing his child :

My child, God commanded me to consecrate you to his service from earliest infancy. Accordingly, in the full confidence that He would be a God to me and to my seed, I carried you to His sanctuary, and then, before God and angels and the world, I dedicated you to his service, and had the seal of the Covenant put upon your forehead. From that moment the language of my heart has been, I have lent you to the Lord—as long as you live you shall be the Lord's. In conformity with my vows, I have carefully endeavored to make you acquainted with your Maker, Redeemer, and Sanctifier, into whose name you were baptized. I know acknowledge in his presence that you are both by creation and by covenant His. And now, as you have become acquainted with your obligations, I call upon you with grateful heart and a willing mind, to take upon you his service. I am a witness for God, that He hath thus far been faithful to His promise, and been your God through all the hours of helpless infancy and inconsiderate childhood, He has been following you with His goodness. Now will you refuse to give Him the homage of your heart?—will you deny Him?—will you tear off the seal of the covenant, and abandon your interest in its blessings?

It seems to me that such an appeal, uttered with affection, earnestness, and solemnity, would be a powerful means of grace.

3. Much every way, because God seals to the seed of true believers all that powerful agency, important to its salvation, found in what may be called a Christian education. Oracles of God. When parents dedicate their offspring, they do it with the full conviction that God expects from them that they will, as Abraham, command their children and household after them, &c. Under the Old Testament ample provision was made for the religious education of children. This was transferred into the New. Bring them up, &c. Deut. iv. 9; vi. 6. We that are grafted in are thus made partakers of the root and fatness.

Around these little immortals the church is solemnly bound to throw her arms of faith and love. For them her prayers ought with special earnestness to ascend.

Christ has commissioned his ministers, as they wish to give evidence of their love to him, to feed his lambs.—(Why should not they receive the same seal with the sheep?)

I know this has not been duly appreciated. Note the

origin of god-father and mother. If the church and her children were fully indoctrinated here, its members would occupy now very much the same relation.

It is no objection that the church has shamefully neglected her duty. But what could thrill the heart of a dying parent with holier joy, than the thought that when his voice could no more be heard in prayer for them or to counsel them, hundreds of others would.

It is, I remark again, advantageous every way, because God has declared that such children are his by a peculiar relation. This is included in—I will be a God unto thee and thy seed. The result was, under that dispensation, that God ever claimed a peculiar interest in them. They were called *holy* ;—holiness unto the Lord; not because all were truly regenerated, but because they had been thus solemnly set apart to his service ;—as the sanctuary, vessels, garments, priesthood—because taken from a common, and set apart to a sacred use. See Rom. xi. 16. To this St. Paul refers 1 Cor. vii. 14. The unbelieving wife, &c. Children unclean—but now are they holy. The same holiness exists in the children of believers who by reason of the covenant are set apart to God. This is indeed the meaning of the baptismal form—*Into the name*. Num. vi. 7. And they shall put my name upon the children of Israel, and I will bless them. They take the name of the Trinity.

Again—to these consecrating parents and consecrated children there is great advantage, because to them, using the language of Paul Rom. ix., pertain the adoption, glory, covenants, giving of the law, services of God, and the promises. Just read such promises as Is. lix. 21; John xiv. 1—6.

Who then can say that baptism profiteth nothing? When rightly understood and practically believed and honored, it appears to be one of the happiest instrumentalities which God uses to perpetuate his church. And let me say that we have ever found him faithful.

#### IMPROVEMENT.

1. To the Christian parent. Awful responsibilities—but glorious promises; weighty enough to crush you, were not the everlasting arms beneath you. Upon you depends the honor of this ordinance. Has it not been through us blasphemed?

2. The church. Its solemn duties.

3. To you upon whom the seal has been put. I call on you to make a decision. God will come at a future day to gather in his sealed ones. Christ will come to gather the lambs, &c. Do you say all are not saved who are baptised? Ans. v. 3.

Again, I say you have reason to fear the judgments of God if you thus disregard his authority. Rom. xi. 20, 21, 22.

#### For the Intelligencer.

In this day of effort for the salvation of children, Sabbath School teachers, and others who are engaged in the education of the rising generation, will be happy to learn that a new work has made its appearance, having this grand object in view. It is from the pen of that devoted friend of children, Rev. John Todd, late of Northampton, entitled "The Sabbath School Teacher," and may be found at the Book Store of Mr. A. H. Maltby,

The very name of the author is a sufficient recommendation of the work. He has given in the result of enlightened experience, as well as close and judicious observation—and has illustrated his instructions in the happiest manner, by a variety of interesting facts. I have no doubt it will have a ready and extensive sale.

H. G. L.

RIVERHEAD, L. I. JUNE 22, 1837.

To the Editor of the Intelligencer.

Dear Brother,—After parting with you in — street I walked immediately to the wharf and found the sloop already in the stream, with her main-sail up, and her jib just rising—I gave a signal, and they were so kind as to send the yawl ashore and take me on board. As the wind was ahead and very light we sailed very slowly out of the harbor. I took my seat on the sloop's stern and gave myself up to such musings as circumstances would naturally suggest. The setting sun threw a strong light across your pleasant city and the hills and dales beyond, and gave a life to the whole which made it appear almost like the fabulous fairy lands. I would not envy the person who could look on that scene without delight. I should be sorry for the man who could in all that interesting group of the works of God, see nothing to awaken the soul to emotions of love and songs of praise.

But night came on, and the distant hills, and the forests, and the verdant fields faded from our view, and soon your pleasant dwellings, and the towering elms, and the halls of science, and the school of the prophets, and the spire of God's earthly sanctuary were shrouded in darkness.

I cannot tell whether in the feelings with which I said "farewell New Haven" the pleasure or the painful prevailed. I do not think that in my whole life I have made an acquaintance of four weeks only, where pleasing attachments multiplied so fast, and grew so strong. The domestic circles—the college lectures, the instruction of God's house—and in happy keeping, the forest-streets—the public edifice,—the parks and lawns, and hills and streams—the delightful harbor; all were attractive—in poetry perhaps I should say "enchanting." If I owned New England, and wished to sell her, I do not know but I should break off New Haven "to carry around for a sample."

Without wishing in the least to disparage my own "Alma mater," I will indulge a remark respecting one branch of scientific instruction in Yale College. I presume it was not arrogance for one of the professors to remark that in *Geological* science, that institution has sources of knowledge which are not equalled by any other institution in our country. It was my privilege to attend some of the lectures on this subject, and to say that I was interested and instructed is saying but little. Professor S., gives good proof of his industry and ability, as well as of his "enthusiasm" in his geological investigations. I scarcely knew the names of things in this science, and the professor's discussions and demonstrations, if they did not lead me into a new world, they opened in this world a department which *appeared* so new, and so full of natural and moral grandeur, that I almost forgot that it was our own "antiqua terra" that was making such interesting disclosures.

How very desirable is it, that all of our schools should have competent sources of instruction in geology. Desirable, not merely for the sake of the scientific knowledge; but for the demonstrative proof which the whole science carries with it of the truth of Revelation.

If the young men of Yale College can attend to the illustrations in geology, and observe their real bearings on the great question of the authenticity of the Bible, and doubt, and be sceptical still; they can be sceptical on any subject where they have enough of passion, and pride, and prejudice to blind them so that they cannot discern the light of a cloudless mid-day sun.

But it will not do for me to attempt saying "the half" of the good things which might be told of Yale College and New Haven. Would that *all* were good. Would that there were none indolent and ignorant and unbelieving in those Colleges—would that there were no body and soul destroying dram shops within sight of those sanctuaries—would that there were no profaneness nor Sabbath breaking in those streets.

How mournful dear brother, that in the fairest and most lovely scenes which God has spread out to secure our happiness and elicit adoration and love, "the trail of the serpent, must wind over all."

By divine leave, our Association convene to day, and I hope that I may have something interesting to communicate from the results of the meeting.

Saturday, July 1st.

Our meeting of Association was very pleasant. Several interesting questions were discussed, and eventually disposed of with entire unanimity. I believe that it was felt by more than one, that we were sitting "in heavenly places," and that the Saviour was with us. I send part of the resolutions, all of which were adopted unanimously.

**MISSIONS.**—*Resolved.* That the indications of Divine providence respecting the cause of Missions are such as ought to arrest the attention of every Christian, and call loudly for earnest prayer, and immediate, and effective effort in support of this cause.

**STATE OF THE CHURCH.**—*Resolved.* That the general lukewarmness—painful dissensions, and the absorbing worldliness of the church, are considerations which loudly call on all who love the cause of our Lord and Saviour, to mourn, and weep, and fast, and pray until God shall be pleased to heal our backslidings, and graciously revive his work with us.

**SLAVERY.**—*Resolved.* That while we would not say that on all occasions abolitionists have had a sufficient degree of that wisdom which cometh from above, and of the charity which "hopeth all things." We know that their motives and principles have been greatly misrepresented by opposers; and we feel that solemn and imperious duty require that on this and all suitable occasions we express our abhorrence of Slavery as a GREAT SIN: and we would earnestly and affectionately request our brethren to unite with us in prayer and effort for the **IMMEDIATE AND EFFECTUAL ABOLITION OF SLAVERY.**

I find that in New England and elsewhere, the prejudice and hostility which have been excited against abolitionists are gradually giving way. Real christians cannot long close their eyes on the physical suf-

# NEW HAVEN JOURNAL.

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## NEW HAVEN JOURNAL.

JULY 15, 1837.

## LAWS OF CONNECTICUT, PASSED MAY SESSION, 1837.

REVISED BY THE ORIGINAL IN THE SECRETARY'S OFFICE.

AN ACT regulating TOLLS upon Turnpike Roads.

BE it enacted by the Senate and House of Representatives in General Assembly convened, That no greater Toll for the passage of any Mail Stage shall be taken by any Turnpike Company incorporated by the laws of this State, at any of their gates, than twelve cents and five mills, and no greater Toll for the passage of any accommodation Stage, than twelve cents and five mills, unless a different rate of Toll is expressly prescribed by the Charter of such Company, for such Stage by name.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate. Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT in addition to and in alteration of an act entitled 'An act for the regulation of CIVIL ACTIONS.'

BE it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases of the levy of an Execution on lands, tenements or real estate, where the town in which such lands, tenements, or real estate are situated is a party to such execution, and in which case the parties, or either of them, shall neglect to appoint or agree upon any Appraiser or Appraisers, the officer making the levy may apply to any Justice of the Peace in the next adjoining town, who may by law judge between the parties in civil causes, which Justice shall appoint one or more Appraisers as the case may require, and the levy of said Execution shall be proceeded with in all other respects according to the provisions of the statute to which this is an addition.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved June 9th, 1837. HENRY W. EDWARDS.

AN ACT to confirm the doings of the ASSESSORS and Board of Relief.

BE it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases in which the Assessors of any town in this State shall have omitted to sign or return an Abstract of the Assessment List of their respective towns, or to lodge the same in the Town Clerk's office of said town by the first day of December of each year, and in all cases where said abstract has been made out after the Board of Relief has equalized and adjusted the returns and assessments of the respective towns, and in all cases in which the said Assessors have omitted to fill out lists at three fold the rate per cent. on amount of the same as authorized by law, and in all cases in which the Board of Relief, for said town, shall after due notice given, have reduced, or in which said Assessors or members of said Board of Relief, have omitted to take the oath provided by law, such Assessment List shall not for any such causes be adjudged void, but all taxes which have been or shall hereafter be laid and imposed according to such Assessment List, may notwithstanding be levied and collected —Provided, That no claim which is the subject of any suit or action now pending, shall in any manner be affected by the provision of this act.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT in alteration of an act entitled 'An act for the regulation of CIVIL ACTIONS.'

BE it enacted in the Senate and House of Representatives in General Assembly convened, [See. 1.] That Jurors hereafter appointed, shall be selected and chosen in the manner provided by the act of which this is an alteration, from the able and judicious electors of the respective towns of this State —and freehold estate shall not be requisite as a qualification of such Jurors.

Sec. 2. That the existing laws of this State in relation to the drawing, summoning, and empanneling of Jurors, and all other laws in relation to Jurors as heretofore selected and chosen from the freeholders of this State, shall be, and are hereby declared to be applicable to all Jurors hereafter selected and chosen from electors of this State, pursuant to the provisions of this act.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate. Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT in alteration of an act entitled 'An act for the settlement of ESTATES, testate, intestate, and insolvent.'

BE it enacted by the Senate and House of Representatives in General Assembly convened, That in all cases where any person has died leaving estate which is not known by those interested in the same, within the time now limited for granting administration on the estate of deceased persons, but is discovered afterwards, administration may be granted on the estate of such deceased person within two years from the time said estate is so discovered, and said estate shall be proceeded with, and disposed of in the same manner as if administration had been taken within seven years from the death of such person.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 10, 1837. HENRY W. EDWARDS.

AN ACT relative to SCHOOL SOCIETIES and SPECIAL SCHOOL SOCIETY MEETINGS.

BE it enacted by the Senate and House of Representatives in General Assembly convened. That the several School Societies in this State are hereby authorized and empowered to transact any business at a special meeting that they may legally transact at an annual meeting, —*Always Provided*, That no business shall be done at a special meeting which is not named in the warning for said meeting.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 6, 1837. HENRY W. EDWARDS.

AN ACT in addition to the act entitled 'An act for the regulation of CIVIL ACTIONS.'

BE it enacted by the Senate and House of Representatives in General Assembly convened, that all writs and processes returnable to a Justice of the Peace, shall be made returnable within thirty days from and after the day of service made thereof. And all such writs and processes made returnable for a longer period than thirty days, shall be utterly void, *Provided*, The same shall not take effect until from and after the rising of this Assembly.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 6, 1837. HENRY W. EDWARDS.

AN ACT repealing an act therein mentioned.

BE it enacted by the Senate and House of Representatives in General Assembly convened, That the act entitled 'An act to prevent the drawing of seines in Mystic river,' passed 1833, be, and the same is hereby repealed.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.

EBENEZER STODDARD, President of the Senate.

Approved, June 6, 1837. HENRY W. EDWARDS.

**AN ACT** in addition to an act entitled 'An act to provide POUNDS, and to regulate the Impounding of Creatures.'

**S**EC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That the penalty incurred by any person or persons, under and by virtue of the sixth section of the act passed in 1821, to which this is an addition, shall be forfeited and paid to the Pound Keeper of the Pound where such creatures are impounded, and may be recovered by him in any proper action.

Sec. 2. If the owner or owners of any Creature or Creatures, who is known, shall refuse or neglect to replevy such Creatures for the period of twenty days after notice that the same are impounded, any Constable of the town on which they are impounded having previously notified the owner or owners of the time and place of the sale, may sell such Creatures at public auction to the highest bidder, and after satisfying the damage and poundage, and the reasonable expense of supporting and selling said Creatures, shall pay over the balance of the avails to the owner or owners thereof.

STILLMAN K. WIGHTMAN,  
Speaker of the House of Representatives.  
EBENEZER STODDARD,  
President of the Senate.

Approved, June 6, 1837. HENRY W. EDWARDS.

**AN ACT** in addition to the act entitled 'An act authorizing the Superior Court to grant DIVORCES.'

**B**E it enacted by the Senate and House of Representatives in General Assembly convened, That in any suit brought by a married Woman for Divorce, the Superior Court in which the same shall be pending, may during the pendency of the Cause, or at its final hearing, or afterwards, as occasion may require, make such order as between the parties, for the custody, care, and education of the children of the marriage, as such Court may deem necessary and proper, and may at any time thereafter, annul, vary, or modify such order.

Sec. 2. Be it further enacted, That in all cases in which a Divorce has been heretofore, or may be hereafter granted, either by the General Assembly or by the Superior Court on the application of any Married Woman, without any order being made at the time of granting such Divorce, relative to the charge and custody of the child or children of such marriage, and in all cases in which any husband and wife having minor children, shall by reason of the abandonment or cruelty of the husband, live in a state of separation without being divorced, the Superior Court in the county where the parties or one of them reside, shall have power on the application of such mother, due notice being given as in other cases to the adverse party to award the charge and custody of the child or children of such marriage to the mother, for such time, under such regulations, and with provisions and restrictions, as the case in the opinion of such Court may require.

STILLMAN K. WIGHTMAN,  
Speaker of the House of Representatives.  
EBENEZER STODDARD,  
President of the Senate.

Approved, May 6, 1837. HENRY W. EDWARDS.

**AN ACT** in alteration of an act passed in the year 1828, in addition to an act entitled 'An act against FRAUDULENT CONVEYANCES.'

**B**E it enacted by the Senate and House of Representatives in General Assembly convened, [Sec. 1.] That any claim may be proved before and allowed by the Commissioners appointed pursuant to the provisions of the act of which this is an alteration, which existed against the assignor at the time of the assignment, whether the same when exhibited for allowance do or do not belong to the person to whom it did belong at the time of the assignment; and also any claim which has since the time of the assignment, accrued in favor of any endorser, surety, or other person, by reason of the payment of any claim existing against the assignor at the time of the assignment; or in favor of any person upon a contract made by the assignor before such assignment.

Sec. 2. Be it further enacted, That so much of the act of the act of which this is an alteration as is inconsistent herewith be, and the same is hereby repealed.

STILLMAN K. WIGHTMAN,  
Speaker of the House of Representatives.  
EBENEZER STODDARD,  
President of the Senate.

Approved, June 9, 1837. HENRY W. EDWARDS.

**AN ACT** repealing an act therein mentioned.

**B**E it enacted by the Senate and House of Representatives in General Assembly convened, That the act entitled 'An act in addition to an act entitled 'An act for the regulation of School Societies and for the support of Schools,' passed May

session, 1836, be, and the same is hereby repealed—Provided, That all proceeding heretofore commenced under the law aforesaid, may be completed pursuant thereto.

STILLMAN K. WIGHTMAN  
Speaker of the House of Representatives.  
EBENEZER STODDARD,  
President of the Senate.  
Approved, June 9, 1837. HENRY W. EDWARDS.

**AN ACT RELATING TO SHERIFF'S DEPUTIES.**

**B**E it enacted by the Senate and House of Representatives in General Assembly convened, That all official acts which shall have been done by the Deputies of those Sheriffs whose terms of office have expired during this session of the General Assembly, after the expiration of the office of such Sheriffs respectively and before the appointment and qualification of their successors respectively, shall be as valid to all intents and purposes, as if such Sheriffs had continued in office until the appointment of such successors respectively, and as if the terms for which said Deputies were appointed had continued to the time or times of the appointment of such successors respectively, and such Deputies shall have power to complete any service or process which shall have been commenced by them within the time aforesaid, after the appointment and qualification of such successors aforesaid.—Provided, That this act shall affect no suit already brought against any such Deputy, or any other person, for any act done as aforesaid.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.  
EBENEZER STODDARD, President of the Senate.  
Approved, June 10, 1837. HENRY W. EDWARDS.

**AN ACT** in alteration of an act entitled 'An act for constituting and regulating COURTS, and for appointing the times and places for holding the same.'

**S**EC. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened, That hereafter, the County Court within and for the county of Litchfield, shall be holden on the second Tuesday of April in each year, instead of the first Tuesday of said month, and that the same Court shall be holden on the second Tuesday of October instead of the fourth Tuesday of September in each year, and that so much of said act or any act as appoints the first Tuesday of April and the fourth Tuesday of September in each year for holding said County Court, be, and the same is hereby repealed.

Sec. 2. Be it further enacted, That all suits, matters and causes now pending in, or returnable to said County Court, shall be entered and proceeded with at the term of said County Court to be holden on the second Tuesday of October next in the same manner as if the time of holding said Court had not been altered.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.  
EBENEZER STODDARD, President of the Senate.  
Approved, June 9, 1837. HENRY W. EDWARDS.

**AN ACT** to REPEAL an act entitled 'An act for the protection of Cornfields.'

**B**E it enacted by the Senate and House of Representatives in General Assembly convened, That the act entitled 'An act for the protection of Cornfields,' be, and the same is hereby repealed.

STILLMAN K. WIGHTMAN, Speaker of the House of Representatives.  
EBENEZER STODDARD, President of the Senate.  
Approved, June 6, 1837. HENRY W. EDWARDS.

**AN ACT** in addition to an act entitled 'An act CONCERNING PETITIONS and MEMORIALS to the General Assembly.'

**W**HEREAS, The sacred and unalienable right of the citizens of this State to Petition the General Assembly, ought never to be limited, interrupted, or denied in any manner whatever,—therefore—Be it enacted by the Senate and House of Representatives in General Assembly convened, That all Petitions and Memorials, except those of an adversary nature, and Petitions seeking relief in matters of individual or private interest, brought to the General Assembly of this State, shall be received by the same at any time during the session to which they are made returnable, without the payment of any fee or reward to any officer of the State for entering or receiving the same, any law to the contrary notwithstanding.

STILLMAN K. WIGHTMAN,  
Speaker of the House of Representatives.  
EBENEZER STODDARD,  
President of the Senate.  
Approved June 9, 1837. HENRY W. EDWARDS.

**AN ACT in addition to an act entitled 'An act providing for the support of STATE PAUPERS.'**

BE it enacted by the Senate and House of Representatives in General Assembly convened. That whenever the select men in any town in this State shall receive notice that any person who is a State Pauper, and who it is the duty of the State to support by law, is reduced by sickness or other cause, to necessitous circumstances, such select men shall immediately give notice by mail or otherwise to the Comptroller of Public Accounts, and such town shall not be entitled to receive any reimbursement for any expense incurred in relieving and supporting any such person until one week shall have elapsed after the time when said select men shall have given such notice, or mailed a letter conveying such notice, directed to the Comptroller of Public Accounts at Hartford. All parts of the act to which this an addition, which are inconsistent herewith, be, and the same are hereby repealed.

**STILLMAN K. WIGHTMAN,**  
Speaker of the House of Representatives.  
**EBENEZER STODDARD,**  
President of the Senate.

Approved June 10, 1837. **HENRY W. EDWARDS.**

**AN ACT in addition to an Explanation of an act entitled 'An act for the Assessment of TAXES,' passed May session 1836.'**

BE it enacted by the Senate and House of Representatives in General Assembly convened. That whenever any person shall claim any drawback upon his or her list on account of indebtedness to any person or persons within this State, such sums so claimed and proved to be due shall be taken from his or her list at the rate of three per cent. per annum, any law or usage to the contrary notwithstanding — *Provided*, That so much of said deduction as is made from the list of the Personal property of any person, shall be made at the rate of six per centum per annum.

**STILLMAN K. WIGHTMAN,**  
Speaker of the House of Representatives.  
**EBENEZER STODDARD,**  
President of the Senate.

Approved June 10, 1837. **HENRY W. EDWARDS.**

**AN ACT in addition to the act entitled 'An act in addition to an act against FRAUDULENT CONVEYANCES,' passed 1828.**

BE it enacted by the Senate and House of Representatives in General Assembly convened, — [Sec. 1.] That it shall be lawful for the Trustee or Trustees of any goods or chattels assigned by any person in trust for his creditors, pursuant to the act to which this is in addition, after causing a true and perfect inventory and appraisement of the estate so assigned in trust to be made and returned to the Court of Probate having jurisdiction thereof, to appoint and employ by and with the advice of said Court of Probate, the assignor or assignors of such goods and chattels, as agent or agents of the Trustee or Trustees thereof, for the sale and disposal of the same: *Provided*, nevertheless, that such assignor or assignors shall, in the execution of their agency, at all times be and remain under the control and direction of the Trustee or Trustees; and said Trustee or Trustees shall at all times be and remain responsible for the fidelity of the agent or agents so by them appointed and employed, and for the rendering of a just and true account of the property so inventoried and appraised, and of the disposal thereof, to such Court of Probate when required.

Sec. 2. Be it further enacted, That such Trustee or Trustees whenever he or they shall employ the assignor or assignors as aforesaid as soon as may be after having obtained the assent of the Court of Probate thereto, shall give public notice thereof by advertisement published for three successive weeks at least in some newspaper published in the county in which such Court of Probate is, or if there be none published in that county, in one published in an adjoining county, and also give such other notice as said Court of Probate may prescribe.

**STILLMAN K. WIGHTMAN,**  
Speaker of the House of Representatives.  
**EBENEZER STODDARD,**  
President of the Senate.

Approved, June 6, 1837. **HENRY W. EDWARDS.**

**AN ACT relating to the collection of EXECUTIONS against TURNPIKE and TOLL BRIDGE COMPANIES.**

Sec. 1. Be it enacted by the Senate and House of Representatives in General Assembly convened. That whenever any Sheriff, Deputy Sheriff or Constable has in his hands for collection any Execution issued against any Turnpike Company or Toll Bridge Company incorporated by the General Assembly of this State, it shall be the duty of such officer to demand payment of the Treasurer of the Turnpike or Toll Bridge Com-

pany against which the said Execution is issued together with his fees, and if the said Turnpike Company or Toll Bridge Company have no Treasurer, the payment of said Execution shall be demanded of the Secretary or any one of the Directors of said Turnpike or Toll Bridge Company who are debtors in said Execution.

Sec. 2. And if said Turnpike Company or Toll Bridge Company do not in twenty days after the demand so made pay said Execution, and the officer's fees thereon, it shall be the duty of said Sheriff, Deputy Sheriff, or Constable, having said Execution, to make a true and attested copy of said Execution, and endorse on the same that he has demanded payment of said Execution as aforesaid, and that the debtors in said Execution have neglected to pay the same, and his fees thereon, and return the same to any Judge of the County Court in any county where the Turnpike Company or Toll Bridge Company who are debtors in said Execution have a gate and collect Tolls.

Sec. 3. Upon the return of such copy and endorsement thereon to said Judge, it shall be the duty of said Judge in writing to appoint some proper person a Receiver, who shall upon the day to be designated by said Judge, not more than ten days after such return, repair to such Toll-gate of the Turnpike or Toll Bridge Company who are debtors in said Execution, as the officer who has said Execution may direct, within his official precincts; and said officer shall put said Receiver in possession of such Toll-gate in such manner that he may receive all Tolls there paid by persons passing such gate: — but said Judge shall on such application by such officer, and before the appointment of such Receiver, assign a time and place for such appointment, and said officer shall give at least six days previous notice thereof to the Corporation who are debtors in said Execution by leaving an attested copy of the order of said Judge, assigning a time and place as aforesaid with the Clerk or Treasurer of such Corporation, or if there be none such, with any director thereof; and such Corporation may appear before said Judge, and be heard relative to such appointment.

Sec. 4. And the person so appointed receiver shall be authorized to receive from all persons passing such gate, the Toll by law or by the act of incorporation of said Company who are debtors in said Execution prescribed: and it shall be the duty of all persons passing such gate to pay the same to the said Receiver.

Sec. 5. Such Receiver shall keep an accurate account of all sums by him collected and received for Tolls, and shall remain in possession of such gate and collect Tolls, until he shall have collected a sufficient amount to pay said Execution and the officer's fees thereon, and the fees of said Judge, and his own services and disbursements, the amount of which services and disbursements said Judge shall determine upon the application of such Receiver to have the same determined; and said Receiver shall pay over the amount by him collected, to the officer, who has said Execution, after deducting the expenses of collection as allowed by said Judge, and the said officer shall endorse the same on the Execution.

Sec. 6. It shall be the duty of the said Judge when he appoints such Receiver, to take a bond payable to the creditor in such Execution with surety in such sum as said Judge shall deem reasonable, with condition to be void upon the faithful performance of his duty as Receiver aforesaid; and the fees of such Judge for appointing such Receiver and taking such bond shall be Two Dollars, and for stating and allowing said account of the Receiver, Two Dollars.

Sec. 7. If the officer having such Execution shall elect to receive Tolls at more than one gate upon such road, it shall be the duty of such Judge to appoint a Receiver for each, to collect Tolls thereat, and such Judge shall designate the amount which any one of them shall collect, and authorize the other to collect the amount requisite in addition thereto, to satisfy the Execution and the aforesaid charges, taking bond as aforesaid from each; and the officer holding said Execution may put said Receivers in possession of such gates as he may designate, and they shall collect and pay over to him in manner as herein before provided where one Receiver only is appointed.

**STILLMAN K. WIGHTMAN,**  
Speaker of the House of Representatives.  
**EBENEZER STODDARD,**  
President of the Senate.

Approved, June 10, 1837. **HENRY W. EDWARDS.**

The following are the names of the broken banks in New England: Nahant bank, Lynn and Chelsea bank, Chelsea; Farmers' bank, Belchertown, Mass.; Burrillville, and Scituate, Rhode Island; Passamaquoddy at Eastport; Kennebec, and Castine, Me.; Eagle, New Haven, and Derby, Conn.

## MEXICO.

The N. O. Bee contains the message of President Bustamente to the Congress of Mexico, entire. The finances of the country appear to be in a miserable condition, but the new President is trying to place them on a more favorable footing. Spain and the Pope have fully acknowledged the independence of Mexico. The paragraph in the Message relating to the United States, correctly translated, reads thus:

"In the flattering perspective which I have traced of foreign relations, I have the mortification to except the conduct held by the government of the United States. Nevertheless the law which authorises the Mexican government to act on the claims of that cabinet, and to take the proper measures for the safety of the nation, in case it should not condescend to grant the satisfaction to which we have a right on our own part, induces me to hope, not without good grounds, that our relations with the neighboring republic will be restored."

We learn however from the papers that Pres. Bustamente has given directions that, in case the United States of America should refuse to give satisfaction which on their part they have a right to demand according to the treaty, or in case the open aggression should continue which has been commenced, to close their ports to our commerce, and to prohibit the introduction or use of our manufactures, and to adopt all necessary means to enforce said measures, and secure the safety of the republic.

Æneas Munson, Esq., has been elected President of the City Bank of New Haven, in the place of Charles Atwater, resigned; S. D. Pardee, re-elected Cashier.

Henry Hotchkiss, Esq. has been elected President of the N. H. County Bank, in the place of Wm. H. Elliot, Esq., resigned; Wm. R. Hitchcock re-elected Cashier.

The former Presidents and Cashiers of the New Haven and the Mechanic's Bank have been re-elected.

The new Steamboat *Thorn* has commenced running from Norwich to New Haven, stopping at Sachem's Head and Saybrook Point.

FROM FLORIDA.—*Savannah*, June 29.—A report prevailed at Jacksonville that Sam Jones and Powell, who it is said, are now at the head of the Miscauskies, held a Council recently near Lake Monroe, and condemned Micanopy to death, for having signed the Treaty with Gen. Jesup.

Micanopy was, pursuant to the sentence, hewed to pieces by the savages.

The sub-chiefs, Cloud, Alligator, Tigertail and Wild Cat had all been deprived of their rank, for signing the Treaty, and reduced to common Warriors.

A shock of an earthquake was felt on Thursday night the 22d ult. at Smithfield, Burrillville and Thompson. The duration of the shock was about half a minute; the inhabitants of the village of Slatersville were so much alarmed as to leave their dwellings. In Thompson the shock was so severe as to knock down the crockery from the shelves.

Peter Scofield, of Wilton, Ct., while on his way from Westport to Wilton, on the 21st inst. was strangled to death in attempting to swallow a piece of cracker.—*Newark Chron.*

The British Government purchased 120,000 Silver dollars in New York, for the payment of the troops in Canada, which came up in the Steam Boat North America last night.—*Albany Eve. Jour.*

*Newark*, (N. J.) June 26.—A sad suicide occurred in town on Saturday morning. A worthy mechanic who has been some years struggling with adverse circumstances, in a limited business, in a moment of despondency, retired to his garret and hung himself.

*Amherst College*.—Some trouble has originated in this College from one of the students of the Junior class con-

scientiously declining his part in an Exhibition, and although expelled at the time, yet, we understand, by his making suitable concessions, he has been restored, and the trouble is likely to subside with little or no harm.

A wholesale counterfeiter by the name of Stephen J. Mack, has been arrested at Burlington, Vt. \$1947, in counterfeit bills on various banks were found in his possession.

The investigation at the Brooklyn Bank, L. J. shows that the Teller, Abel Corwin, has defrauded the Bank to some extent beyond the sureties of the first Teller, the amount is not sufficient to effect the standing of the Bank.

We find many distressing accounts in various papers, of accidents happening from the present mode of celebrating the Fourth of July. Among others, we have noticed one at Plymouth, N.C. and another at the Northampton Woolen Factory, by the discharge of cannon and burning of powder—many persons were severely wounded.

The law adopted by the Legislature of Mississippi, at its late extra session, in relation to the traffic in slaves, prohibits the introduction of slaves into that state, either for sale or hire, under a penalty of \$500 and imprisonment from one to six months for every slave so introduced. All contracts for purchase or hire are declared void.

## SELECT BOARDING SCHOOL.

THE subscriber has recently commenced a Boarding School for boys, 17 miles north from New Haven. The number of scholars will be limited to 12; who will be received into his family, and under his own personal care and instruction.

The regular terms will commence the first Mondays in November and May. Scholars will be received at any time during the present term which will close on the 14th of October.

The charge for tuition and board, including bedding, washing, fuel, and lights, will be 75 dollars per term of 22 weeks each, payable in advance.

SETH SACKETT.

*Salem, July 15, 1837.*

## REFERENCES.

JEREMIAH DAY, Pres't. of Yale College.

WILLIS WARNER, Esq., New Haven.

Rev. NATHANIEL G. HUNTINGTON,  
Rev. OLIVER HOPSON,  
WILLIAM DE FOREST, Esq.

MICAH BALDWIN,  
CHANDLER STARR, New York.

DAVID ALLYN, Middletown.

N. B. Post Office address—Naugatuck, Conn.

## IMPROVED LASTS.

Just now's the time to call for all who wish for ease, O-ON DONNELLY, the *Last Maker*, who will be sure to please,

H-ave a pair of lasts both made to fit your feet; N-o corns can resist his art—no workman with him compete!

P-ray, friend, do not forget to make an early call—D-on't stop till it's too late, but try his work—that's all. O-f every kind of feet he will find the way of cure. N-or need you suffer longer the pains you now endure. N-ext door north of the stage-office is the entrance to his shop:

E-very one who hobbles now may soon walk, skip, and hop!

L-like a silk glove every shoe or boot made from his lasts will be,

Looking neat and fashionable—a handsome sight to see. Y-you will then from all your misery be instantly set free!!

fering, and the ignorance, and moral debasement of the poor slave. No hue and cry of radicalism and fanaticism will long avail in closing the lips of those who are accustomed to pray for God's suffering poor, and who feel solemnly bound to "remember those who are in bonds, as bound with them." While *man suffers wrong, or is living in sin, christians will pray and labor in his behalf.*

How grateful and cheering would it be, if in addition to the many subjects on which christians in New England appear to be agreed, this holy cause had found the same unanimity. I still hope that the "Land of the Pilgrims" will be among the first to give a united and unequivocal expression of her abhorrence of slavery; and that the descendants of those men who were the intrepid and (by the divine blessing) the successful defenders of the "rights of man" will prove that the mantles of their sires have fallen on their sons.

Truly yours,

C. J. K.

For the *Intelligencer.*

#### CONSIDERATIONS FOR CHRIST'S DISCIPLES.

The inquiry has frequently been made of late, "what will the church, what will each individual of the church do to sustain the cause of missions at the present time and in the future?"

We will not take it upon ourselves to say, or even conjecture, what the churches will do to relieve the American Board of its present embarrassment, and secure permanent pecuniary means for carrying into effect all the benevolent plans which this society have in contemplation; but we will venture to suggest what each member of the church must do, or the world will not be evangelized in this, if it be in the next century. We would say that the church, as a body and individually, must determine seriously and most solemnly to act in all her contributions from *principle*, and not from the impulse of the moment.

It is too well known that many are in the habit of contributing to benevolent purposes but sparingly, unless they are moved upon by some extraneous cause. If they happen to come under the influence of some Missionary who has returned home from some foreign field of labor; or if they happen to listen to one who is about to leave his country for heathen lands, they will do well—do all which is required of them at the time. But let the missionary pass on, and a few months intervene, and they relapse into their accustomed penuriousness. If any doubt this remark, let him visit our villages and our towns, and inquire respecting the many male, female, and juvenile associations which have been formed, and acted nobly for a short period, but have died away and now are hardly known in name; and let him inquire into the cause of their declension, and he will hear it said, "We have ceased to act, not because we have fully accomplished the object of our association, or have exhausted all our resources, but we have ceased to co-operate with each other from a want of interest in the object"—or, in other words, from a want of principle. And what is true of benevolent associations, is true also in regard to many private individuals. The state of the missionary box at different times illustrates this remark. There is ma-

ny a professor who, while he is listening to some graphic description of the miseries and sufferings of the heathen nations and is moved by pathetic appeals, gives more than usual, and resolves he will do more in future for the cause of benevolence; but when the missionary or agent is gone, and the excitement is over, the good resolution, like the morning cloud, passes away. And there are some in the church who, under like popular impulses of the moment, empty their purses into the treasury of the Lord, but soon regret it, and censure themselves that they have been *excessively* benevolent; and instead of following up their contributions with ardent prayer and supplication for the blessings of heaven upon them, they follow their donations with self reproach. Now no plan, not even one of a worldly nature, has ever, or will ever succeed well, which is supported by actions which are prompted by the impulses of the moment only; and the plan of missions will never succeed by such momentary exertions. Its final success can be secured only by a firm, constant principle of action. Each professor ought to examine the relation he sustains to his possessions—he ought to examine the claims which God and the Saviour lay upon his property, his influence, and his all—he ought to understand fully the duties he owes to those who are descended from one common parent with himself, and who are involved with himself in the same common ruin, and must be saved, if saved at all, by the same atoning blood; and under a clear conviction of the duties which he owes his God and Saviour and a heathen world, he must resolve to act from principle, from the solemn convictions of duty. The spirit of benevolence must constitute a part of Christian character, and no more be dispensed with than are the duties of prayer and the reading of the word of God. This spirit must be cultivated—this principle must be formed in the closet, in the chamber under the influence of private meditation and in view of the solemnities of eternity. Let such a principle be formed, and exhibited in daily action, and the fountain of benevolence will be a perennial fountain, and the streams she sends forth, constant and unfailing.

The next thing the church individually must practice, is a spirit of self denial. It will not be denied that much, we do not by any means say all, that has been given for the support of missions, has been the convenient, loose money; money that could be spared very well. But few have denied themselves that they might be able to put into the treasury of the Lord. Their own personal gratification, wants and necessities, (a word at present of multiplied applications,) are first fully answered, and then, if any thing remains which can be spared with little or no inconvenience, it is handed over for benevolent purposes. Now the plan of redemption was formed and executed in a spirit of self denial. The Saviour denied self when he left heaven and came to earth. His life of more than thirty years was a continued scene of self denial; and in his death he exhibited the perfection of this spirit. The Apostles and the first Christians went forth in obedience to the command "Go ye into all the world and preach the gospel to every creature," cherishing and practicing the same spirit. Nor did this spirit die with the early Christians; had it perished with them, enlightened England would still have presented a scene of Druidical

superstition, and happy America would now have been a land of idolatry. And if the gospel is to pass its present limits; if it shall ever triumph over our wicked world; if the kingdom of our Saviour shall ever be established in every dark corner of our earth, this glorious event will take place through the spirit of self denial. Christians will. Christians must resolve to deny self.—They must make it an unshaken principle to sacrifice personal and family gratifications, to give up luxuries of all kinds and many of their necessities, that they may have ability to send the bread of life to those perishing in sin and death. They must determine to give, not according as it may suit their convenience, or as it may happen to please their fancy, but as the "Lord hath prospered" them. Nothing short of this fixed principle of benevolence—this constant spirit of self denial, will ever secure, in our estimation, the final spread and complete success of the gospel. Should the resources of wealth be multiplied in a ten fold proportion in the Christian community, their wants and necessities could, and, judging from past observation, would keep pace with this increase of riches, if not, as has already happened in many instances, far exceed the limit of their income. And on this supposition but little more would be given for spreading the gospel. The truth is plainly this, if the church individually will not cheerfully fix upon a constant unshaken principle of benevolence, and determine to retrench in the present mode and manner of living, to make real, painful sacrifices, the cause of missions must languish, and will not gain its ultimate object.

Christian brethren, will you or will you not do this? Will you make it a fixed part of Christian duty to do something—to make real, personal sacrifices of time and money and gratifications, for the support of missions? Will "every one of you lay by him in store as God hath prospered him" weekly, monthly, for the purposes of sending the gospel to ignorant, benighted man? Need I tell you the honor and the glory of your Saviour call for this sacrifice? Need I say this would be a sacrifice far less than the one the Saviour made to redeem your soul? Need I tell you that thousands of pagans are looking to Christian America for spiritual help—calling earnestly for the Bible and the means of grace? Need I say that there are now standing upon the shores of Christian America, Missionaries prepared and anxious to go; beseeching the church to let them sail, and carry the blessings of the gospel to those who are sitting in the region and shadow of death? And shall these men be detained in this prosperous, wealthy land, month after month, for the want of sufficient funds to sustain the cause of missions? Must heathen youth collected in missionary schools be now dismissed, sent home to their heathen parents, their heathen customs, to the worship of idols? Must the press be stopped, and the inquiring and anxious heathen come in vain for the Bible, for a leaf of the Bible, for the tract—and retire, denied the boon of life, to die in sin and ignorance, and go down to the pit of eternal despair?

Christian brethren—what, *what will you do to save the souls of dying men?*

D.

The following interesting letter from a native of the Sandwich Islands was read at the last monthly concert

in one of our churches, and we have permission to publish it. Malo is a convert from heathenism, and an efficient helper to the Missionaries. May the Spirit of the Lord produce many such.

*To the Church in Northampton, together with all those who are called by the name of our Lord God.*

*CITY OF HONOLULU, on the Island of Oahu, Dec. 2, 1836.*

*Ye my friends, please give attention.*

Great is my desire to see you in the flesh, but I am unable to go to you, though I hope ere long to meet you in heaven. Ye, my elder brethren, chosen before me in our immaculate Lord, ye were the first purchase of that glorious, sinless blood, spilt upon the cross;—ye were the first to be grafted into the great fat olive tree of Abraham—wherefore your faith is, to walk forever after that far-famed sinless Saviour, and to keep the mystery of God's kingdom, and observe all the commandments of Jesus Christ recorded in his excellent gospel, and all the great weighty words respecting our final end. In as much as ye have yielded your full assent to all the dying commands of our great and glorious Lord, it appears to be your fixed determination that those words recorded in the 28th chap. of Matt. and 19th verse ("Go ye, therefore, and teach all nations,") shall be obeyed. You have indeed ministered unto us, by sending us teachers according to the spirit of that command.

The teachers came unto us in the reign of our former king, Lihalihō. They dwelt in the midst of us, but were not beloved by us. We looked on them with suspicion, and with evil feelings. We had no clear ideas as to the nature of their work among us, for at that time it was midnight with us, and we were dwelling directly under the shadow of a great and awful death.

Years passed away, and they were not beloved by us. But at the time when the kingdom of Hawaii passed into the hands of Kanakeaouli, then we began to discover the character of said teachers, and lo! their designs were designs unwaveringly in the way of rectitude, and goodness, and mercy, and patience, and holiness, that they might minister unto us in those things which will make us truly blessed. From that time down I have ever sat at the feet of Mr. Richards, my beloved teacher, and he has ever dwelt in the midst of us, laboring constantly, night and day, taking no rest from his toils, during the whole period of his dwelling with us, forever seeking the good of these Sandwich Islands. The years that I have thus lived by him are thirteen. Warm is our love to each other. At the time when he commenced the translation of the gospels and the prophets into the language of Hawaii, then I was chosen of the Lord as a help for him in those things. And when we ourselves saw clearly in the Bible, those words which our teachers had themselves observed—that they were correct, and holy, and that there were great riches in those words, then we thought, herein indeed is blessedness, for the beginning is well, but the end is better. When our faith became fixed, like your own, we chose the Eternal God to be ours—our Lord—our Sun,—and transferred ourselves to him, to be his, as through the Holy Spirit the lot had fallen on us;—and we are his—his only—his forever. Then the shadow of death passed away from us, and those

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teachers whom we had not regarded, became dearly beloved by us, and we dwell together, with the same griefs, and sorrows, and tears, and we and they unite together in repelling those sharp, fiery darts, flying at us from the unbelievers dwelling in the midst of us. On account of those unbelievers dwelling with us, evil often arises, and condemnation and death rests on the souls of the people of Hawaii, and I most clearly see the evil—it is like a great packet ship, transporting the souls of those led into sin, to the lake of fire.

I see, moreover, that sin is constantly springing up in my own members, and bringing me into condemnation, so that I consider that man as truly blessed, who escapes the evil of this present life, and I constantly fix my hopes on Jesus Christ my Saviour. It is my fixed determination, with the help of the Lord, to stand firm in him unto the end.

Ye my friends, please give attention. I was but a little one here in Hawaii, but by observing the word of our Lord, I have become exalted, and have been placed among the counsellors of the chiefs from the time of Kamehameha down to the present period. I am well acquainted with their awkward circumstances, owing to their want of enterprise, and of research, and also on account of indolence, and on account of their retaining many of their ancient feelings, and timidity, and for these reasons the laws are not firmly established.

Mr. and Mrs. Richards are about to go to you with the expression of their views respecting our awkward situation. They are acquainted with it all. Whatsoever therefore they shall ask of you on our behalf, please bestow it on them.—Where are you my brethren?

I feel considerable anxiety respecting Mr. and Mrs. Richards, lest the people in the land of their birth, when they shall see them, should press upon them to abate a little of their love for the people of Hawaii, (and stay with you.) Wherefore I beseech you, not thus to persuade them, for it is proper that they should be the ones to come twice to these Islands, seeing they go out from us greatly beloved. Great affection for you, my dear brethren in the Lord—I love you with the best of love, even with admiration. May the hand of the Lord rest on us in our mutual love. Blessed are we in Christ Jesus our Saviour, Amen.

DAVID MALO.

The subjoined anecdote was related by Mr. Richards of this convert from heathenism. May every Christian who reads it receive the implied rebuke.

When translating the gospels, said Mr. Richards, I came to the passage, Go ye into all the world and preach the gospel to every creature. I asked him if it was correct? He did not answer readily—then said, Why did not you come earlier to this country to teach us? I dropped my head. 'Tis false, says he. You are not Christians in your country. Do you think God will receive you to heaven, who had the gospel and did not send it to us?

For the Intelligencer.

## INFLUENCE OF BOOKS UPON CHILDREN.

Mr. Editor,—Permit me to quote for your paper a few paragraphs from the pen of Mrs. Sigourney, "published

for the American Peace Societies and Sunday Schools by William Watson; Hartford, 1836"—a work which I would most ardently recommend to supersede in families those productions which strengthen the worst passions of human nature, and rear up generation after generation of youth for the dreadful business of destroying their kind, and deluging the world with misery and crime. By the way, it is to be observed that this book contains six stories, founded on fact. We select from the last story—"The Farmer and Soldier"—whom we first find in the following circumstances.

"It was a cold winter evening. A lamp cast its cheerful ray from the window of a small farm house. A fire was blazing brightly on the hearth, and two brothers sat near it. Several school books lay near them on the table, from which they had been studying their lessons for the next day. Their parents had retired to rest, and the boys were conversing earnestly. The youngest about 13. said: 'John, I mean to die a soldier. Why so, James? I have been reading the life of Alexander, and a great deal about Napoleon Bonaparte: I think they were the greatest men that ever lived. There is nothing in this world like the glory of the warrior.' This conversation proceeded a few moments, when the voice of the father was heard calling, 'boys—go to bed.' Thus all ended for that night.

"Fifteen years passed away, and the same season again returned. From the same window a lamp gleamed, and on the same hearth was a cheerful fire. The building remained unaltered—but among its inmates there were great changes. The parents who had then retired to rest, had now laid down in the deeper sleep of the grave. In the same chairs they used to occupy, were seated their eldest son and his wife. A blast with snow came against the casement. 'I always think,' said John, 'a great deal about my poor brother at this season of the year, and especially in stormy nights. But it is now so many years since we heard from him, that I fear we have strong reason to believe him dead. What a pity,' replied the wife, 'that he would be a soldier.' A faint knocking was heard at the door. It was opened—a man entered wearily, leaning upon crutches. His clothes were thin and tattered—his countenance haggard. They reached him a chair, and he sunk into it. He gazed earnestly on each of their faces, then on the sleeping children, and then on every article of furniture. Stretching out his withered arms, he said, in a tone scarcely audible, 'Brother—sister—I have come home to you to die.' He was too much exhausted to converse. The next morning he was unable to arise. They sat by his bed:—'Among all my troubles,' said he, 'and I have had many—none has so bowed me down as my sin in leaving home, without the knowledge of my parents, to become a soldier, when I knew it was against their will. I have felt the pain of wounds—but there is nothing like the sting of conscience. When I have been perishing with hunger, parching with thirst, a prisoner in the enemy's hands—the image of my home and my ingratitude would be with me when I lay down and when I rose up. I would think I saw my mother bending over me as she used to do; and my father with the Bible in his hand—but when I stretched out my hands to say, 'Father I am no more worthy to be called thy son,' I would awake, and it was all a dream. But there would still be the memory of my disobedience; and how bitterly have I wept to think that the child of so many peaceful parents should have become a man of war.—Brother, you have been a man of peace. In the quiet occupations of husbandry you have served God and loved your neighbor. You have been merciful to the animal creation. You have taken the fleece and saved the sheep alive. But I have wantonly defaced the image of God,

and stopped that breath which I can never restore. You have taken the honey and preserved the laboring bee;—but I have destroyed man and his habitation—burned the hive and spilled the honey on the ground. You cannot imagine the bitterness of the warfare in my soul with 'the Prince of the power of the air, the spirit that ruleth in the children of disobedience.' You who dwell in the midst of the influences of mercy, and shrink to give pain to an animal, can hardly imagine what hardness of heart comes with the life of the soldier; deeds of cruelty are always before him, and he heeds not the sufferings of the starving infant, nor the groans of its dying mother.—Of my own varieties of pain I need not speak. Yet when I have lain on the field of battle, unable to move from among the feet of trampling horses; when my wounds have stiffened in the chilly night air, and no man cared for my soul, I have thought it was no more than just, since my own hands had dealt the same violence to others; perhaps inflicted even keener anguish than that which was appointed to me—(in the heat of the contest the madness and desperation of a demon possessed me.) But the greatest evil of a soldier's life is not the hardships to which he is exposed, or the wounds he may sustain, but the *sin* with which he is surrounded and made familiar. Oaths, imprecations, and *contempt of every thing sacred*, are the elements of his trade. All the sweet and holy influences of the Sabbath, and the precepts of the gospel impressed upon his childhood, are swept away."

Such is but a sample from the many millions of cases, equally, and some more miserable and vile, which war has produced as its legitimate fruit. Here we have both example and competent testimony. Who shall say then that war is not one of the most disastrous evils ever sent upon man, either in his personal character or his domestic relations? And is it not immensely important that children be kept from the influence of such books as exhibit only the glitter and pomp of martial array and the triumph of heroes, and thus captivate the youthful mind, while they conceal those features of war which, if seen, would excite disgust and abhorrence?

#### For the Intelligencer.

#### APPEAL TO MINISTERS OF THE GOSPEL, In behalf of the cause of Foreign Missions.

My Dear Brethren,—The present embarrassed state of the A. B. C. F. M. is doubtless well known to you. The facts have been thrown before the community, and it would seem that the bare statement of these facts would be enough to arouse the churches to their duty. But we see that the churches are always slow to respond to such calls, and it is certain that unless *vigorous* efforts are made the demands of the Board cannot be met, and the missionaries cannot be sent forth. It is true that the present prospects of the Board are dark, but is by no means a hopeless case; for if Christians would begin to give according to their ability, even in these distressing times, the Board would very soon be relieved, and means would be furnished to send forth all who are ready to go to the heathen.

The great thing to be done, is to bring Christians up to the proper standard of action; and the right standard is to *do all they can*—not what they can do *conveniently*, after all their own wants are supplied—but *all they can do* by a course of *strict self-denial, and diligent, laborious effort*. When the church is brought to act on this principle, trusting in God, the work will go forward with rapid steps till its final completion.

But it will be asked, How is this object to be effected? I answer, Through the instrumentality of God's ministers. Not by the occasional visits of agents, but by the

pastors. If this object is not gained, till it is effected by agents, it certainly never will be done. You might as well think of keeping religion alive in your churches by visiting them once in the year, as to think of keeping up a missionary spirit in them by the annual visits of an agent. I do not say that agents do *no good*. They do much good; but how much of this good is often lost, because it is not followed up, as it should be, by the pastor. This work is to be done by the pastor, as much as the preaching of the gospel, or any of his pastoral duties. He should never depend on agents to do the work, for if he does, the work is *never done*. If an agent comes along he may employ him to advantage, but after all he must follow up this effort *himself*, and bear the responsibility *himself*. Christians never will be induced to adopt any systematic course of effort by an occasional affecting appeal of an agent. It can be done only by the continued and often-repeated efforts of the pastor. Whenever the pastor has taken hold of this subject in earnest, and prosecuted it with decision and perseverance, something has been effected. It is necessary that the subject often be brought before the minds of Christians, and urged upon their consideration, and they should be made to feel that they *cannot* be *Christians*, unless they are willing to do what they can for the salvation of the heathen. Who but the pastor can thus keep the subject before the minds of the church?

There is much ignorance on the subject of missions even among multitudes in the church of Christ; and one great reason why there is so little feeling, and so little done, is doubtless because there is so little known on the subject. Who, I ask, but the pastor can bring the facts on the subject of missions before the minds of his people and so instruct them from month to month, that they shall have a full understanding of what is done, and what is *to be* done for the conversion of the world? Such facts as this have come under my personal observation. Individuals have neglected the monthly concert merely because it was *uninteresting*. It is a very common fact that a smaller number attend the monthly concert, than attend other evening meetings during the week. How much ministers are to be blamed for this I know not; but is very much to be feared that they do not exert themselves as they ought to render this meeting interesting, and therefore it is poorly attended. Christians remain ignorant and unfeeling on the subject, and multitudes are contented to do as little as they possibly can for the conversion of the world.

If Christians are ever induced to act as they must act before the world can be converted, ministers must be faithful with their own people on this subject. They must preach on the subject, talk about it and *pray much*. They must not only labor to induce their people to *deny themselves* and to *do all they can* to sustain this cause, but they must themselves be *examples* unto their flock. This is the solemn charge which they have received. "Be thou an example of the believers in word, in conversation, in *charity*, in spirit, in faith, in purity." Let them set their people an example of *strict self-denial* and of *liberal donations* for this object. Shall Christ's ministers be above their Master? He denied himself, and commanded his followers to deny themselves, and will his *ministers* refuse to do it? Shall Christ's ministers increase their expenditures and live in the style and fashion of this world, because they have large salaries, and are thus enabled to do it? Is this becoming in a minister of the poor and *despised* Jesus of Nazareth? The time has come for *retrenchment and self-denial* in order to furnish the means for the extension of Christ's kingdom. Where, I ask, shall it begin? Let it begin with the ministers. Let them set the example, and the churches will doubtless follow after. The present is a time which calls for special effort. The Board have already been under the necessity of reducing the expenditures of the missions and thus curtailing their operations. Five brethren, who

were to have sailed before this, have been detained for want of funds. Thirty more will be ready in the autumn, and must be detained also, unless something is done *speedily* to relieve the Board from this embarrassment. It appears to me that a *special effort* is now called for to relieve the Board. And I believe, too, that this can be very soon, notwithstanding our present commercial distresses. If every minister of the gospel would take hold of this subject in earnest, and make a vigorous effort to bring his church up to the work, it would be done at once. Let the minister do all he can himself, and urge upon his people to do the same. I would propose that every minister preach to his people on the subject without delay, and make a special effort to raise funds for the purpose of relieving the Board from the present embarrassment. Let this be something over and above the regular contributions of the church. Such an effort I think is loudly called for; and I appeal to my brethren in the ministry to take hold of the work at once. The work *must* be done, even if it cost great sacrifices. Shall the work be abandoned now, because a trying time has come? Will you, my dear brethren in the ministry, desert the missionaries who are in the field, to whom you have given the most solemn pledges? Will you turn your backs upon those who stand ready to go, and who are anxious to be in the field? You have encouraged us to go forward, and prepare ourselves for this work, and now when we are just ready to go, will you desert us, and leave us to make our way to the heathen as we can? No; brethren you have solemnly pledged yourselves to stand by the missionary.

As I have attended the ordination of missionaries, and seen the right hand of fellowship presented, and heard the solemn pledge that was given with it in behalf of the ministry, that they would stand by him and support him, I have been led to inquire, *Will you redeem this solemn pledge?* This solemn pledge has been given to all the missionaries in the field. It has been given to some who are now detained in this country for want of means to send them forth. It will soon be given to others who are soon to be ordained, and now brethren, let me say, *do not give this solemn pledge unless you are willing to redeem it.* The missionaries are your brethren in a very peculiar sense. They look to you to plead their cause, and they expect that you, under God, will furnish them the necessary means for prosecuting their arduous labors. We who have been appointed for this same work, and are now waiting for the means to be furnished to send us forth, look to you to plead our cause, and to furnish from your churches the means which are necessary to enable us to preach the gospel to the heathen.

Brethren, will you desert us, and those who are already in the field? Will you abandon the work of evangelizing the world, and leave the heathen to perish? No; we hope better things. We trust that you will stand by us, and that you will be as devoted, as self-denying, as laborious as the missionary should be; and that you will also diffuse the same spirit among your people, and bring them up to the same standard of action.

#### AN APPOINTED MISSIONARY.

There are some representations in the foregoing article which we should hesitate fully to endorse: but taken as a whole, we think it may do good. It is timely: and we hope the suggestions may be received with as much good feeling as, we doubt not, they are given. We would have spared some of the censure which seems at least to be implied in some of our Correspondent's remarks. The matter of fact is, that however far the churches may have come short of their duty to the heathen, the subject was with them one of increasing importance. Under an influence from some source,—from ministers especially, we believe,—the churches have

from year to year increased, and that not slowly, in their contributions for foreign missions. And the Board having confidence in their adherence to this cause, were going forward, pledging themselves for still more enlarged operations and expecting the ministers and churches would enable them to redeem every pledge. We do not believe there is any necessity why these operations should be curtailed. If they shall be, we do not believe the fault will rest entirely, nor chiefly upon Ministers. The churches will bear them testimony of their faithfulness in times past in urging this duty upon them. We believe they will generally be faithful in urging these claims in the present crisis: and if there be a suspension of Missionary operations, we believe the fault will lie chiefly with the churches. We speak what we do know when we say that ministers, generally, are an example to their people in *charity*, taking our Correspondent's meaning of the word; and such an example as if *imitated* by the churches, would relieve the Board of Missions from every pecuniary embarrassment.

The pressing importance of sustaining the operations of the Board in this crisis, is the reason why we devote so much of our room to the subject. Let ministers and churches unitedly deliberate and pray over it; and seriously ask each other whether there is any necessity that the dreaded re-action shall take place: and let us all act as we shall wish we had done, when we meet the heathen at the judgment, to stand there with them, before Him who now commands us to preach his gospel to every creature.

#### For the Intelligencer.

#### STANDARD OF CHRISTIAN ACTION.

The standard of Christian action which the great mass of professing Christians have set up for *themselves*, and the standard which the Bible has set up for *us*, are quite different. The principle on which the great mass of Christians seem to act is this—*get to heaven in the cheapest manner possible.* The Bible says, "By their fruits ye shall know them," and this is certainly the language of their conduct. When we examine the course which Christians take, we cannot avoid coming to some conclusion with regard to the principle on which they act. This is knowing them by their fruits. Multitudes who profess to be the children of God, seem to be influenced more by fear than by love. There object, it would seem, is merely to escape hell and get to heaven; and this, too, on the cheapest terms possible. Individuals of this character, (and the number is by no means small,) you will see "measuring themselves by themselves," and taking their fellow creatures for an example, rather than the Saviour. They are very much afraid of offending the world, or of being reproached, or called singular, and so they will be conformed to the world as much as they dare to, lest they should be found fault with. You will see them acting under the influence of a worldly spirit, influenced principally, if not altogether, by motives of a worldly nature, and think more about *enjoying themselves* than of doing good. They wish to make a show in this world, and so they adopt the customs and fashions of the world. You will see the living in costly houses, furnished in an expensive manner, according to the fashions of this world. Their tables you will see loaded with costly luxuries, and their object seems to be to obtain that which will most gratify their appetites. You will see their persons arrayed in costly apparel, and decked with various ornaments which have no sort of utility, but only serve to make a vain show, and attract

the gaze and admiration of a giddy and thoughtless world. They seem to forget entirely that the bible says that they are "bought with a price," and are not their own. They live as though some passages of Scripture were not in their bibles, or if there, they do not read them, or if they read them, they certainly disregard them. For instance, 1 Tim. 2:9, 10.—"In like manner also, that women adorn themselves in *modest* apparel, with shame-sacredness and sobriety; not with braided hair, or *gold*, or pearls, or *costly array*; but (which becometh women professing godliness,) with *good works*." This passage is not without meaning, for it is from the pen of inspiration, and of *divine authority*, and whoever disregards this, falls under the condemnation of God's holy word. You who deck yourselves with artificial flowers, and *gold*, and *costly array*, think of this passage and pray over it, and obey it too, or else renounce the Christian name. You will see Christians of this character doing as little as they can for the upbuilding of Christ's cause and for the spread of the gospel through the world. They have not the missionary spirit, and when called upon to give of their substance for the spread of the gospel, if they give any thing, they will give as little as possible, and that because they are urged to do it. They are sure to look out for self first, after satisfying all their own wants, after indulging in luxury and extravagance, and following the fashions as far as they wish, if any thing is left, *perhaps* they will do something for the cause of missions, and *perhaps* not. This is true of many who profess to be the followers of Christ. Such is the standard of action of a vast multitude in the church, and the number who are *free* from this spirit is small. *Can such be Christians? Let the Bible decide.* They are trying to get to heaven at the cheapest possible rate, and the great probability is that multitudes who pass for Christians here on earth, will *never* get to heaven.

The Bible inculcates a very different principle, and sets up a very different standard of Christian action from that on which the great mass seem to act. It teaches us that we are *not our own*, that we are not to "live unto ourselves," that "whether we eat or drink, or whatever we do, we should do all to the glory of God." The standard which the Bible holds up, is that we should do *all we can* for the glory of Christ and the upbuilding of his kingdom—not what we can conveniently; but *deny ourselves*, and *toil*, and *labor*, and endure *hardships*;—and "we must through *much tribulation* enter into the kingdom of God," if we enter at all. Does this look like getting to heaven as cheap as possible? No! The Bible does not authorize any such course of getting to heaven. Those who undertake to get there on these easy terms will certainly fail. The Bible standard is the only safe standard, and the only one which will honor God and bless a world in wickedness. For the want of this Bible standard of action among Christians, the church is in a wretched condition, and the world is perishing. O the tremendous guilt that will rest on the church for leaving the heathen to perish without the gospel!!

Reader, according to which of these standards do you act? Settle this question in your closet, in the presence of a heart-searching God. A. M.

THE GENERAL ASSOCIATION OF MASS., at their recent meeting unanimously adopted the following Resolutions.

Whereas, Slavery as it exists in our country is a great moral and social evil, and

Whereas, No man should feel indifferent respecting that which the God of heaven disapproves, therefore,

1. Resolved, That the assumed right of holding our fellow-men in bondage, working them without wages, and buying and selling them as property, is obviously contrary to the principles of natural justice and the spirit of the gospel, offensive to God, oppressive to men, and ought to cease with the least possible delay.

2. Resolved. That we approve of free and candid discussion on the subject of slavery, and also all other methods of diffusing light and promoting correct moral sentiment which may have an influence to do away the evil.

*Murder of Missionaries.*—By the *Edwin*, at this port we learn that the English mission schooner *Active* was wrecked at the Fejee islands last July, and that a part of the persons on board were massacred by the natives. The remainder escaped in their boats to the American ship *Eriza*, of Salem, and were to take passage for the Island of Rotumah. We have not learned the names of any of the persons murdered.—*N. Y. Express*.

**THE WIFE.**—What a wife should be is beautifully delineated by a French writer. "It is her happiness to be ignorant of all the world calls pleasure; her glory is to live in the duties of a wife and mother; and she concentrates her days to the practice of social virtues. Occupied in the government of her family, she reigns over her husband by complaisance; over her children by mildness; and her domestics by goodness. Her home is the residence of filial order, peace, sweet sleep, and good health. Economical and studious, she prevents and dissipates the evil passions; the indigent who claim her charity, are never repulsed; the licentious avoid her presence. She has a character of reserve and dignity, that makes her beloved, of prudence and firmness, that makes her esteemed. She diffuses around her a mild warmth, a pure light, which vivify and illumine all that encircle her."

#### ECCLESIASTICAL RECORD.

Mr. Elisha C. Jones was ordained to the work of the gospel ministry, and installed as pastor of the church in Southington, on Wednesday, the 28th ult. Introductory Prayer by Rev. Mr. Robbins of Kensington; Sermon by Dr. Hawes of Hartford; Ordaining Prayer by Rev. Mr. Crane of Middletown; Charge by Rev. Mr. Brace of Newington; Right Hand of Fellowship by Rev. Mr. Day of Waterbury; Concluding Prayer by Rev. Mr. Parmelee of Bristol; Benediction by Rev. E. C. Jones.

#### MARRIED.

In this city, on the 9th inst., by the Rev. Mr. Bennett, Mr. Horatio D. Smith, to Miss Caroline G. Gorham, all of this city.

#### DIED.

At Oneida Lake, N. Y., on the 25th ult., of a disease of the heart, Henry Bushnell, aged 21, youngest son of Deac. Wm. Bushnell. The deceased was walking home from meeting where he had attended during the day, in his usual health, when he fell, answered two or three questions, and was no more. Verily "in the midst of life we are in death."—*Com.*

At Norwich, on the 3rd inst., Mrs. Lucy Ann Arms, wife of Rev. Hiram P. Arms, aged 29.

This bereavement was sudden and peculiarly afflictive. She was the only daughter of her mother, who is a widow. She was the tried helper, the joy and solace of her husband, the wife of his youth. She was the mother of seven children, five of whom survive her. These ties are now severed, and the survivors are left to mourn but not without hope. The same faith which saved her will sustain them.—*Norwich Courier*.

At Franklin, on the 1st inst., Col. Jacob Kingsbury, aged 81, for many years an active officer in the Revolutionary army, and a much esteemed and valuable citizen.

In Fairfield, suddenly, on the 4th inst. at the residence of her father, the late Hon. Jonathan Sturgess, Mrs. Anna Beers, aged 72, relict of William Pitt Beers, Esq. of Albany, N. Y.